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and bring all essential considerations to the help of judgment, and reveal the concrete methods of action for realizing the social ends in largest measure, are already in position to give a lawyer a better equipment for that profession which above all others should be devoted to the right ordering of human conduct. Without this study of sociology and economics we may have acute interpreters of legal phraseology, shrewd money-getters, advisers of corporations; but we cannot have the best type of leaders of social progress. The legal profession has already rendered service which we gladly recognize and honor; but, on the other hand, many of its best-trained men, lacking the vision for the principle that "new occasions teach new duties," obstruct the way with barricades of dead precedents. Some very disheartening illustrations are given in this book.

C. R. HENDERSON.

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*Egoism: A Study in the Social Premises of Religion.* By LOUIS WALLIS. The University of Chicago Press. Pp. xiv+121. \$1.

The author of this little book is not a clergyman, and he has never held an academic position. The title is not likely to attract the attention of those who should be most interested in the contents. The argument plunges at once into dubious regions, and it does not guard itself by much provision for conciliating the type of readers to whom it is addressed. It counts on getting a hearing as a result of shock.

In spite of these disadvantages, the book is well worth consideration, both by sociologists and by every one who has either historical or religious interest in the Old Testament. On the one hand, it is an essay in the use of the Old Testament as a sociological "case-book"; on the other hand, it is an attempt to account for the religion of Israel psycho-genetically rather than miraculously. This being the case, it throws down the gauntlet at once both to traditional interpreters and to the innovating higher critics. To the former it says, "You do not explain at all;" to the latter, "You do not explain enough."

The argument deserves respectful attention both from biblical scholars and from sociologists. The author has needlessly handicapped himself by stating his position in terms which saddle upon him the load of confusion between "egoism" in its psychological and its

moral sense. It is no more and no less true of religion than of art, or science, or government, or industry, that it is "rooted in egoism" (p. 1). The sense in which it is true primarily of "all human conduct," however, is not the sense that is ordinarily contrasted with altruism. It is rather the same sense in which we may say that "all human conduct is rooted in *attention*." Attention is a condition alike of love and hate, of loyalty and treachery, of generosity and greed. So far, attention is merely a psychological process. It is not a moral attitude. When we attribute moral qualities to "attention," and call it "good" or "bad," it is something very much more complex than the psychological activity that is common to all conduct.

Precisely the same thing is true of "egoism." In the one sense we may say that "altruism" is rooted in "egoism." We cannot with equal truth say that all "egoism" is rooted in "altruism." "Altruism" presupposes one "egoism"; it abhors the other "egoism."

In the present state of things the people who ought to read this book are not sufficiently outfitted with these distinctions to assume them and weigh the subsequent argument without distraction. That argument is, in substance, first, that the process through which Israel got its religious receptivity was simply an episode in the social process that goes on, earlier or later, wherever there are people. The argument is specifically a thesis as to the precise reaction of interests which accounts for the history of Israel. Since the author does not present himself with the prestige of assured position among scholars, it will be easy for those who are not interested in critical research to ignore him. No one who is seriously working upon the history of Israel can afford to treat his thesis contemptuously. If he has not hit upon the ultimate hypothesis, he has made it sufficiently evident that no one else has, and that the psycho-sociological interpretation of the material is still an open question.

We add a brief notice of the book from the view-point of the Old Testament scholar.

A. W. SMALL.

The book is an effort to illustrate by means of the peculiarly adequate data of Old Testament history the author's thesis that egoism is at the basis of all human activity and thought. A somewhat modified view of egoism is adopted, but of this the editor himself will speak. From the present writer's point of view, the position seems to be that Old Testament history presents a field for the constant clash of human interests, and that the Bible tells of the survival

of the fittest. Of many paragraphs that set forth the idea, the following may be selected.

We find it [the demand for goodness] in all societies at all periods of history. We are, therefore, assured at the outset that the prophets of Israel had no patent on the cry for righteousness. It surrounded them like the atmosphere. The simple fact is that Israel was in a situation that lent itself historically to this universal demand upon the others for good. Every man, at one time or another, has a case against somebody; most people have chronic cases against the world; and here, for the first time in history, a large number of men were able to make a plausible claim that God (*Elohim*) was on their side against the others. The prophetic movement gave expression to this demand. In Israel we must recognize the universal as taking on a particular form which has commended itself to future ages. (Pp. 97, 98.)

The author presupposes the results of the more progressive biblical science of our time. For twenty-five years or so biblical theology in America has been in the antithetical swing of the pendulum, and many of our foremost scholars have denied the fundamental postulates of the older theology on account of facts observed in the biblical literature. The thesis from which these scholars have turned maintained the transcendent operation of God in the gift of a revelation external to the mind of man; the antithesis is that the truths of the Bible have proceeded from the human mind by purely natural means. The latter has been presented in our day with great power, and the evidence has been collected with marvelous skill, so that few theological circles remain in which the so-called modern conclusions are not accepted either wholly or in part. It has been observed, however, by more than one lover of the Bible and of men that the new phases of truth are not paralleled in the church by that careful attention and enthusiastic interest which alone can make the new views effective in the production of character. The people have not assimilated them. They appear indifferent to them. It would seem that a synthesis of the opposing views must be made, before the Old Testament can have vital interest for men; and many scholars are endeavoring to effect the synthesis. At last, a young sociologist arises from the laity and declares that we have failed to notice the movements of society in the Old Testament times, that these are well marked, and, when exposed to view, will aid in establishing the development of the Old Testament religion as no other discipline has done.

It must be recognized that historical criticism thus far has done little more for the popular mind than to demonstrate facts in the

biblical domain which must be considered by all lovers of truth, and that a decided readjustment of theology is demanded, although critical scholars have talked for years about the prophet's special reference to the men of his own time, and his use of language applicable to that time, and they have written valuable books descriptive of the various epochs involved. It may be that it is reserved for pure sociology to make real for us the relation of the social forces of the past, so that we may understand and appreciate the human side of those innumerable ideas that conditioned the growth of the Hebrew people and the development of their theology. In the hope that this may be so, the reviewer reaches out his hand to the author. It must be understood, of course, and would be recognized by the author, that the theologian must have the last word, just as he has had with the evolutionists, and he will be glad to show that all the natural movements of the ages are the workings of spiritual forces called out by the ultimate power in the universe, the immanent God, of whom the Bible tells.

For the better understanding of this book, the author's *Examination of Society* (1903), and his *Seminary Studies in Old Testament History* (1904), should be read, as well as his (unpublished) *Provisional Outline of a Course in Biblical Introduction to Sociology*.

CHARLES RUFUS BROWN.

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*The Menace of Privilege: A Study of the Dangers to the Republic from the Existence of a Favored Class.* By HENRY GEORGE, JR. New York: The Macmillan Co., 1905. Pp. ix+421.

There are two bitter enemies in American society. A war is in progress between them. They are Privilege and Labor. The cause of the contest is not production of wealth, but its distribution. Mr. George investigates these enemies and their struggle. He studies first the princes of privileges—their habits of life, amusements, dissipations, marital relations, and aristocratic tendencies. Here is a fund of information about the lives of our princes of wealth. The other opponent is the victim of privilege; he is the laborer. A study is made of his physical, mental, and moral deterioration, together with his efforts for defense in the labor unions. A chapter is devoted to the dangers of unionism. The wealthy class enjoys extraordinary privileges or "weapons" in the battle. Among these weapons are